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THE UNITARIAN

A MAGAZINE FOR FREE CHRISTIANS

OMESTIC MISSIONS

1, MILL ST., LIVERPOOL

By J. Keir Murren

When the Mill Street buildings re first opened, Harold Coventry ote a fine article about them in ight on the Way" for October, 3—the "Unitarian" of the eties.

The noble rooms, halls, stairways, "booking office" window of the rary, the chapel with its soothing d solemnizing effect, the outside racotta tiles which were to add atly to the amenities of the dis- ct. were all praised by this fine untary worker. A few years after had written these words even se large buildings had to be ex- ded and an "annexe" built with a gymnasium and youth club rooms.

Mr. Coventry could write at length about the building, could wax elequent even about the "snug and pretty little vestry." I have space only to say that we have as fine a set of premises as exist in our denomination.

The cause was founded in 1836, following a visit to England by Dr. Joseph Tuckerman. The account he gave of his work for the poor in Boston inspired a number of British Unitarians in several parts of the country to adapt his methods and begin similar work here. In Liverpool the work was set in motion by the Rev. J. H. Thom and Dr. Martineau. The first minister was the Rev. John Johns.

The Mill Street buildings were opened in 1892 and it was in 1941 that the chapel was destroyed by fire. The story of the struggle through the war years to hold on, and after the war to rebuild the work is a story which one day will be told. All that I can do is to record that many times the future must have been in doubt and many times only the faith and courage of the few kept the cause in being. Since the war the struggle has been to reshape the work in the light of changing needs and to restore the war damaged chapel. This has needed many years of patient persistence. At last in January of this year the restored chapel was re-dedicated. Strangers come in from the street and audibly gasp. "Who would have thought that such a lovely chapel was here?"

The new chapel is much as it was, although some old members feel that the changes have been drastic. The Lloyd-Jones memorial pulpit has changed sides. The choir is in the body of the church and the flood-lit chancel will be most suitable for religious drama. Its peacock blue ceiling heightens the blue della robbia work on the walls. More of this work is to be found near the entrance. The restored organ looks and sounds well. The walls are grey and white. The ceiling is of new insulation board and the heating and lighting is in one unit. A mahogany and birch screen crosses the rear of the church containing two fine glass doors with bronze tracery. The floor is of "Marley" tiles in grey terracotta and black. The pews which were purchased from our Birkenhead church have been altered and polished with remarkable results.

The future is full of promise for we are in the midst of an area which is being totally restored under schemes of slum clearance. The changing pattern of our work will slowly take shape as a family church and community centre. The Liverpool Education Committee h been most generous with financ help for our youth work and t Mission is playing a leading part all the social work of the neighbo hood. At the heart of this wo with more than 20 groups and clu in the midst of the hundreds w use the place there is still the sa spirit, the same love of people th has distinguished this work for hundred years. It is done on yo behalf — long may you continue support it.

CHILDREN'S CORNER

WITCHES AND THING

Raymond gave a whoop.

"Hallowe'en!" he yelled. "course, it's Hallowe'en at the e of the month!"

Father immediately looked rou the family.

"Who told him that?" demanded. "Who mentioned an thing about Hallowe'en?"

Lisbeth, Grandfather and Jen fer, the girl from next door, sho their heads.

"Well, somebody has," said fath wrathfully.

"It was Mr. Smith, at schoo explained Raymond.

"Why was he telling you abo it?" asked father.

"It just cropped up," replied Ra mond.

"Did it? And I suppose *we* sh have to suffer the consequences. A right, my lad, what *abo* Hallowe'en?"

Raymond seemed surprised.

"Why, dad, you've lived all the years and don't know abo Hallowe'en?"

"I know a lot," said his exaspe ated parent. "What concerns r is what *you* intend to do about i

"We'll have to have a party, dad

"Oh, shall we?"

"Yes; and we dress up as witch and devils and we duck for appl wear funny masks, make jack-lanterns . . ."

"What?"

You know, dad. You scoop out inside of a pumpkin and put a nted candle in."

You seem to have it all planned," d father.

You've got to plan a party, dad."

Yes, but who says we're having ?"

Raymond looked sad.

Well . . . aren't we, dad ?"

No, Raymond, we're not."

Raymond turned and walked wly to the door.

We've made all the jack-o'-terns, too," he said, and "we've a barrel for duck-apple; and ve made masks and cloaks . . ."

Hey, just a minute! Who are ?"

Our friends who are coming."

Oh ? And how many are they ?"

About twenty."

What ?" Father clutched his r. "I don't suppose Mr. Smith l be coming, will he ?"

No, dad . . ."

No, I thought not. You had this nned some time ago, I imagine?"

Yes, dad, we finished everything s ago. I'd just forgotten it was near. It's all right, dad, isn't it ?"

Raymond looked at father. Father ked at grandfather—and sighed.

Here we go again."

RINITY ?

By T. J. Jones

t is the end of the holidays, and ht-hearted and carefree thought; d time to get down to the ightier matters of the law and of e. Let me make a confession: I ually come back from holidays a re convinced Unitarian than ever fore. This year is no exception.

A flippant and holidayish beginng may be permitted me. In nongst the many attractions at liday resorts, there are a surprisg number of "figure" competitions ich might, conceivably, give some gree of credence to the possibility being able to have "three figures in one figure." I refer to the bathing beauty competitions, where the three important "figures" are those of bust, waist and hip . . . all in one "figure" of the female form divine. This, of course, is pure semantic sophistry . . . a play on words which happen to have the same form, but different meanings; but this is symbolic of so much of what is heard in orthodox circles.

For example, I listened to a Presbyterian friend of mine this summer, preaching in a Congregational church. His theme was a perfectly good one namely, "This is life eternal to know Thee, the only true God" (John 17:3), instancing the quality of the "eternal life" by reference to Gandhi, Schweitzer and Kagawa; but vitiating the whole argument by an insistence on the end of the verse: "and Jesus Christ whom thou hast sent," as though it was only through him, who was somehow separate from God, and yet mysteriously identical with God, that this could be had. In fact, one gets the impression when visiting other orthodox churches, and when listening to so many orthodox hymns, that their Christianity is better described as Jesuolatry: a binitarianism, equally unacceptable as a trinitarianism which includes a third "person," all in one "person."

I have put into the form of a limerick what I conceive to be the august essence of the eternal Unity of God:

Many men of renown in Divinity,
Have tried to prove God as a Trinity:
One in three, three in one;
But it just can't be done,
Like the square or square-root of Infinity.

OVERHEARD

Small boy to his mother, as they pass a new Unitarian Church in the centre of Manchester: "What do they make in this factory, mummy?"

BOOKS BY THE WAY

By John Rowland

When I wrote in the May issue of this journal, I promised a holiday article, dealing with books for reading during a walking tour or by the seaside. However, the difficulties in the printing trade were not then foreseen, and by now most people's holidays will be over. But that is no reason why reading should not continue!

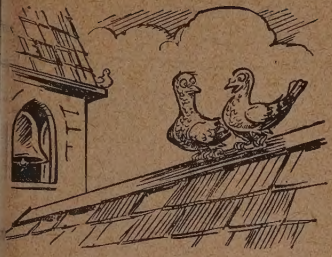
So first of all, let me recommend Messrs. Longman's six-shilling "Men of Wisdom" books. Beautifully turned out and extensively illustrated, these books deal, in turn, with many of the great religious leaders of the ages. I have actually seen only two of them—**Moses,** by Andre Neher, and **George Fox,** by Henry van Etten; but if these may be regarded as samples of the series as a whole, then they are noteworthy indeed. Among the others are volumes dealing with Muhammad, St. Paul, John the Baptist, and Master Eckhart; promised are studies of Socrates, Confucius, and Calvin. So the editors have thrown their net very wide and brought some interesting figures into their view.

Rather more specialised (though not as specialised as its title would suggest) is Dr. C. E. Raven's **Science, Medicine, and Morals** (Hodder and Stoughton, 15s.). Dr. Raven (we used to call him Canon Raven) is a theologian who is also a biologist, and his book is an enlarged version of a series of lectures that he gave last year to the medical students of an American University. There have been many books on science and religion, but few that deal with religion from the point of view of biology, the science of living things. What Dr. Raven has to say is very interesting indeed. I think that the book would form a very good basis for the meetings of a discussion group. It might, perhaps, be taken in conjunction with Dr. G. D. Yarnold's **The Spiritual Crisis of the Scientific Age** (Allen and Unwin, 18s.). Dr. Yarnold is another scientist-theologian; at one time he was Lecturer in Physics at Nottingham University; so that he, too, can say much that is of value in the attempt to relate the scientific and the religious points of view. There is real satisfaction in the gradually increasing feeling that science and religion are not as much opposed as was at one time thought. A third book on the same theme has recently appeared, by an even more notable figure, Professor Werner Heisenberg, who is director of the Institute of Atomic Physics at Gottingen. His book is called **Physics and Philosophy** (Allen and Unwin, 15s.). The fact that Dr. Heisenberg himself has done much of the revolutionary theorising in modern physics makes his contribution to the debate especially fascinating.

You may feel that these are "highbrow" books; in a sense, may be, they are. They cannot be read as easily as a novel; they demand concentration; but the reader who is prepared to concentrate will find himself rewarded.

A "must" for all interested in science, is Dr. Cyril Bibby's massive volume on **T. H. Huxley,** published at 25s. by Watts. This has, of course, been published in the main because 1959 is the centenary of the first publication of Darwin's **Origin of Species;** Huxley, more than any one else, was responsible for the popularising of the theory of evolution. But Huxley was a great figure in his own right, and Dr. Bibby pays due tribute to him.

Finally, a reminder, in case any Unitarians have not yet bought it, that Dr. Mortimer Rowe's **The Story of Essex Hall** is still available (Lindsey Press; cloth, 7s. 6d.; in paper covers, 6s.). It is a little classic of Unitarianism, and a copy of it should be on all our shelves.



She hasn't spoken to us since she iscovered that we haven't read Wittgenstein."

NITARIANS IN THE NEWS

An honorary degree of Doctor of aws has been conferred on Mr. yng Kenrick, Church of the Iessiah, Birmingham, by Birmingam University, in recognition of is many years of public service articularly to education.

The Rev. R. W. Brockway, M.A., B.D., Ph.D., formerly Unitarian Minister in Hamilton, Canada, has aken a teaching appointment in Coventry for one year.

Miss Joy Day, of Bootle, has been warded a State Scholarship and ommences studies at St. Hugh's College, Oxford, in October.

LIBERTY

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties."

"Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition."

John Milton.

FORWARD TOGETHER

Bath and Trowbridge

An Advance Campaign was held at Trowbridge on Sunday evenings in April and at Bath in May. At Trowbridge the Minister, the Rev. Sidney Spencer, B.A., gave a course of sermons on the theme "Unitarianism Answers Your Doubts." At Bath the theme was "Unitarians and Practical Issues." The Rev. R. W. Sorenson, M.P., opened the series, speaking on "Racial War or Racial Peace?" and Councillor Mrs. Crosskey, M.A., of Birmingham, closed the Campaign with an address on "Unitarians and Public Work." The Minister gave the three intervening addresses. At Trowbridge the services were followed by a social half-hour, and at Bath by open discussion. At both churches leaflets were issued with details of the Campaign, there were special advertisements in the Press, and paragraphs were printed regarding the Campaign. At Trowbridge a report of the whole series of sermons was published at the end by a local weekly; at Bath the daily paper printed a report of several of the addresses. At both churches there was an improved attendance for the series. A few newcomers were attracted, and some former members came to the services. Both churches have gained some additional strength, and it is agreed that the effort was worthwhile.

Editor's Note: Brief summaries of Advance Campaigns, suitable for insertion in "The Unitarian," will be welcomed.

BROADCAST SERVICE

The Northern Ireland Home Service will broadcast a service from All Souls Non-Subscribing Presbyterian Church, Belfast on, Sunday, October 25th, from 7.45—8.25 p.m. The Minister, the Rev. Dr. A. L. Agnew, will conduct the service.

FOR THOSE WHOM IT MAY CONCERN

Always we are conscious of constantly new demands upon our time and energies. They crowd in upon us unbidden and the claims of worship and devotion are in danger of being forgotten. Sometimes our week-day activities leave us tired or jaded and we are tempted to forego the weekly devotion of mind and spirit to God of which the Sunday Services of the Church are the means. For one reason or another some of us allow ourselves too easily to break the habit of Church attendance, so that though at first we only intended an occasional absence and, self-deluding, told ourselves it was but a rare lapse, we find at length that absence becomes, in fact, the rule rather than the exception.

When we do go to Church, we probably admit that "it does make a difference," that "we do benefit," that "we enjoy" the hour of worship. But since we are busy forming the habit of non-attendance, it is difficult for these occasional reminders of what the Church may mean in our lives to change the general direction of our drift. Hence, we move steadily out of fellowship, and become like the Laodiceans neither hot nor cold in our attachment to what we are pleased to call "Our Church."

Such is the primrose path to paganism. And we should honestly recognise it for what it is. Are you treading it? Ask yourself that question. If we love a thing, we do not easily let it slip between our fingers. Devotion to the Universal Spirit is, in the long and well-tried experience of the centuries, fostered and made real within the fellowship of the Church.

—*From a Church Calendar.*

"NOSES FROM CENTRAL COMMITTEE"

Does your shape of nose displease you?
Do you crave to change its line?
Just apply to our Committee,
And you'll soon be fitted fine.

They're packing them in parcels,
Roman, Jewish, Grecian, snub.
You'll be sent a trial sample,
If you'll only pay your sub!

—J.H.

Inspired by a headline in the Women's League Letter, September—October, 1959.

NEWS AND VIEWS

OVERSEAS CHURCHES

CAPE TOWN celebrated its ninety-second Anniversary in August.

The AUCKLAND "News and Views" contains the following extracts from the letter of an "Ambassador-at-large" on holiday in Britain: "In the London area there are 24 Unitarian Churches, and in eighteen of them only one service each Sunday is held, some morning, some evening. Most of the churches we have seen are lovely old buildings, in the traditional sense. So far we have attended services at six London churches, and also Edinburgh—St. Mark's, a remarkable place. It is furnished and arranged on strict traditional lines, with the pulpit more than half way up the back wall. We were there for only one Sunday. The congregation, including the Sunday School, was between thirty and forty, maybe more, but it was the largest attendance we've seen yet. Mrs. S. has already twice addressed meetings of the Women's League about affairs in New Zealand. Some queer questions were asked, for example, "Are the Maoris black pigmies?"

HOME CHURCHES

The old Portsea Modern School as been re-named the John Pounds hool. The Rev. John R. Sturges, inister at PORTSMOUTH, spoke on hn Pounds at the re-naming remony.

Rev. H. Lismer Short, of Manester College, Oxford, addressed e LEEDS Priestley Society on Religion and the Scientists" in eptember.

For "Visiting Sunday" this year, rs and a coach from ALTRINCHAM nd WYTHENSHAWE went to AINSORTH on September 13th. After orning service and rambles the arty returned to tea at Altrincham. he evening service at Altrincham n this day was an "All Present" ervice, and the sixteenth anniverary of Mr. Vallance's ministry at unham Road.

The annual Garden Party at ALE BARNES raised £105. Well over 50 teas were served. The garden as that of Mr. and Mrs. Armitead.

A Coffee Evening at the home of Mr. and Mrs. E. Nelson enabled nore than £17 to be sent to the nter-Church Aid to Refugees serice by DRITCHLING. It is hoped that his is the first of many such fforts.

KENDAL raised £53 for the World Refugee Fund at a Garden Party ttended by members of various Kendal organisations, and the Mayor and Mayoress. The Editor nd Mrs. Godfrey were guests at he congregation's annual dinner eld at the Rainbow Hotel.

The Ministers' Conference at GREAT HUCKLOW in September discussed papers on the theme "The Theory, Function and Practice of the Unitarian Ministry To-day."

Mrs. Frances Rich, author of "The Gentle Alliance" recently performed by the Manchester Library Theatre, and on television, spoke to the U.Y.P.L. and the Dramatic Society at SWINTON after the evening service on September 6th.

STAND U.Y.P.L. held a Grand Barbecue on Friday, August 28th. A large marquee was erected and hot dogs and hamburgers were served as well as barbecue chicken and beef.

A study group is meeting fortnightly in the parsonage at BLACKLEY.

The South Devon Journal in August gave considerable prominence to the opening of MORETON-HAMPSTEAD's first housing estate to

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Every Saturday, Price 3½d.
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By subscription, £1 3s. 10d. per annum from "The Inquirer" Office, 14, Gordon Square, W.C.1.

be built since the war. The estate is called "Bowring Mead" and beneath large photographs the article began: "Why Bowring Mead? Because of Sir Thomas Bowring, who was born in Newfoundland in 1847. He spent his early life in Moreton, and became a great benefactor, giving the town the Bowring Library, which he endowed with books.

He built many houses, including Kinsmansdale, a row of 25 named after his wife, Annie Kinsman How. A Unitarian, he attended and helped the local church, and built Hornhills in Lime Street, home of the minister, the Rev. C. G. Toone, who offered prayers at the opening of the new estate and who suggested its name."

Religious Education and Youth Department

Week-end Courses of Training in Youth Club Leadership at the Florence Nightingale Home, Great Hucklow, Derbyshire

Laypeople's Course, November 6-8; Ministers' Course, November 9-11.

Details from your Church Secretary or Minister; or from the R.E.Y.D., Essex Hall, Essex Street, London, W.C.2.

N.B. The closing date for applications is now October 16.

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by **Mortimer Rowe, B.A., D.D.**

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